

Elemental
Forces
In Home Missions

✿ LEMUEL C. BARNES ✿

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Elemental forces in home
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HOME MISSIONS

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"Shall Islam Rule Africa?" Etc.*



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FORESPEECH

ALL events have zestful meaning to the modern man when seen in their genetic relations. We want to know how great forces are begotten and what they beget. Christianizing a new continent is the most stupendous of evolutionary processes. We care more to learn the dynamics of it than the statistics.

The undertakings of material civilization involve large principles. They are titanic in scope. But the forces at play in the American missionary enterprise are vaster—are nothing less than cosmic. The following chapters are intended to show the connection between some of these universal, elemental factors and their concrete products.

Chapter One shows that our nation more than any other was conceived for the purpose of spiritual leadership on the whole planet and that it is now coming to that high destiny or—missing it.

Chapter Two shows that the entire upward march of humanity by means of vast migra-

tions of races over the face of the earth is coming to its final and far greatest development in present-day America, making this the crisis of human evolution.

Chapter Three shows that the primitive processes of creation are contemporary in the very highest realm, the creation of communities and commonwealths, and are acting with a swiftness never before approached.

Chapter Four shows that in this land the fundamental principle of human welfare, the sense of social justice, is now coming to the keenest activity and widest application ever known.

Chapter Five shows that the tie of neighborhood which is at the basis of all relationships in time and eternity is coming to a new international meaning on this continent.

Chapter Six shows that the great genetic factors can achieve their natural end only when all the forces of the Kingdom of Heaven on earth adopt the definite method of cooperation in place of both the traditional but practically discredited methods of segregation and consolidation.

L. C. B.

NEW YORK CITY.

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I

International Ideals

“All nations have their message from on high,
Each the *messiah* of some central thought
For the fulfillment and delight of man.”

THE poet-statesman Lowell sets forth in these lines a fact of the first magnitude. The highest achievement of any nation is to perceive clearly that it has a messianic function and then to perform it with intelligent, unwavering, ever increasing purpose. Most nations do it blindly and so in a bungling way—commonly a self-destructive way. That to a tragic degree was true of the ancient nation which was most aware of its messianic mission. Shall it be so with the United States?

We may go faster and get further in finding an answer, as well as keep together best, if we start with a few elemental facts, the simplest kind of certainties in nature and history.

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Everything that lives (except man) is the product of two factors. Man is largely—more largely than most suppose—the product of the same two factors, heredity and environment. But in man, along with these two, there is a third factor which gives him uniqueness, difference from every other living thing. This factor is personal choice, self-determination. This it is that makes human life sublime.

This element belongs to each man by himself. Since, however, there is no such thing as a human being out of organic relation to other human beings, this element of sublimity belongs to groups of people as well as to the individuals in the groups. Families, churches, cities, states, nations, are not only what their heredity and environment make them, but also what they make themselves.

The classic instance is Rome. She made herself magnificent and then ruined herself—gave laws to regulate the human race, but went to pieces herself. Back of Rome there loomed on the continent of Africa, an empire so vast and solid that its pyramids have survived the sand-tides of Sahara and its hieroglyphics have developed into the very alphabets of civilization. Beyond Europe and Africa, on the mother-continent of Asia, there is a similar

story of a prodigious civilization, or rather series of civilizations, along the Euphrates. They played a great part in the development of history and then tumbled into oblivion. Who dares to assert or to tacitly assume that our own tremendous civilization on the continent of North America is outside the realm of self-determination and therefore possible self-termination? In view of these broadest, simplest facts of nature and history, it stands our nation in hand, instead of drifting, to steer. As to our having a messianic function in the world we may learn best from the nation which had such a function most unmistakably. When Frederick the Great, petulantly, imperiously, demanded of his chaplain, proof in one word of the reality of God's hand in human history, the answer flashed like a bolt from the sky, "Sire! the Jews." One of the three recorded times when Jesus Christ, the replacer of Judaism, the founder of cosmopolitanism, stood face to face with outside people, he affirmed that Israel was messianic. It was at the moment, too, when he was making one of his clearest declarations of the universality of true religion. Yet he insisted that "Salvation is of the Jews." This is supreme endorsement of the messianic ideal of a nation.

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Let us put side by side the messianic consciousness of the Jewish nation and of the American nation. Messianic as a word means anointed, as an idea it means set apart for special service, anointing being a feature of oriental inauguration ritual. Priests were anointed, kings were anointed. In the conception of the Jews their whole nation was anointed.

“Thou wentest forth for the salvation of thy people, for the salvation of thine anointed.” (Hab. 3: 13.)

The Jews were a chosen people, set apart for a special function among the nations of the earth—in short a messianic nation.

Think for a moment of that splendid conception of theirs. Other ancient nations thought of nothing but living for themselves and that all outside were important only as tributary to them. The Jews had that feeling in common with all the rest of the world. It was, and is to this day, ingrained with them. But in spite of that inveterate feeling, they kept rising out of it—clear out of themselves.

Invisible forces at play underneath the common crust of national conceit kept throwing up mountain peaks of world-wide vision. The Bible is an Andean range of such peaks. They

glitter in the sunlight along every period of Jewish history, patriarchal epoch, legislative epoch, imperial epoch, international epoch. Take even the most primitive, pre-tribal period when there was nothing yet but a wandering Bedouin family. "In thee shall all the families of the earth be blessed." That is not an incidental phrase. It is the vital part of the story. It is the very climax of God's original call of Abram. It is repeated again and again and yet again. It is a pivotal idea on which the history of Abraham, Isaac and Jacob turned. Their commission was world-wide.

This conception of the international meaning of Jewish history keeps emerging all the way along from the story of the patriarchs to the apocalypse of John. There are surprising traces of it in the legislative epochs. In the imperial epoch it rose in splendor. In Messianic psalms there are matchless strains of international anthem.

The conception naturally reached its greatest clearness in the distinctively international epochs of Jewish history when Israel was being thrown like a shuttle back and forth among the great nations of antiquity, weaving in the thread of a universal purpose. It is the overmastering thought of that mighty prophecy of

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The Exile, the second part of the book of Isaiah.

“It is too light a thing that thou shouldst be my servant to raise up the tribes of Jacob and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayst be my salvation unto the end of the earth.” “And nations shall come to thy light and kings to the brightness of thy rising.” It was too light a thing for Isaiah, a too trivial thought, that the nation was merely for its own sake. It was for the sake of all nations.

This messianic conception is the true miracle of the Bible. Other miracles are paltry compared with it. Take the book of Jonah. It is childish to stop at the fish story. The one stupendous miracle of that book is the one which it was written on purpose to tell, the miracle of salvation brought by a reluctant Jew to a great, hostile, heathen nation.

So the Jews, in spite of extreme tendencies to narrowness and provincialism, rose to lofty visions of a universal mission.

Now how about our own nation? We commonly think of its forefathers as being driven hither by persecution and as, both by inheritance and by bitter experience, having as much justification as people ever could have for nar-

row and exclusive conceptions. At the very outset, however, they conceived of their undertaking as a messianic enterprise.

William Penn in 1681, the Charter of Pennsylvania having just been granted him, wrote to friends these remarkable words:

“Because I have been somewhat exercised at times about the nature and end of government among men, it is reasonable to expect that I should endeavor to establish a just and righteous one in this province, that others may take example by it—truly this my heart’s desire. For the nations want a precedent. . . . I do, therefore, desire the Lord’s wisdom to guide me and those that may be concerned with me that we may do the thing that is truly wise and just.”

This was the dominant thought in Penn’s mind. To another correspondent he expressed it this way: “For my country, I eyed the Lord in obtaining it and more was I drawn inward to look to him and to owe it to his hand and power than to any other way. I have so obtained it and desire to keep it that I may not be unworthy of his love but do that which may answer his kind providence and serve his truth and people that an example may be set

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up to the nations. There may be room there, though not here, for such an holy experiment."

You find it explicitly declared, not only in the utterances of the religious leaders but also in the state documents of the first generation of English Colonists, as for example the charter of Massachusetts granted by Charles I in 1629. It was declared that bringing the native inhabitants of the new world into the realm of the Messiah is "the principale ende of this plantacon."

It is not wanting in the earliest of them all, the Virginia Charter of 1609 and the New England Patent of 1620. Precisely the same statement is made in them both; "The principal effect which we can desire or expect of this action is the conversion of the people in those parts into the true worship of God and Christian religion." The redemption of the strange race of men inhabiting the new continent was "the principal effect" desired. The American colonists may have fallen from such ideals as frequently and as far as did the Israelites of old, but they had them. Our nation was cradled in messianic feeling.

It is one of the most significant facts in the history of the human race to which attention never has been duly directed that the first gov-

ernment completely democratic on the planet and the endeavor to evangelize the occupants of one of its hemispheres were born at the same time, conceived in the same cultivated brain, engendered by the same throbbing heart. The brain had been developed in the ancient seat of Anglo-Saxon liberal culture—Cambridge, England. The heart was a glowing Keltic heart. Prof. Sellinek of Heidelberg, has recently affirmed what Gervinus the German political historian long ago pointed out and all scholarly students sufficiently detached to be impartial say, that the first embodiment on earth of complete democracy and the original from which it is now spreading throughout the world was the colony founded by Roger Williams. But Roger Williams was also the first apostle of the English-speaking race to the pagan races of America. For more than forty years their evangelization was his chief occupation. He was banished from Massachusetts more because of his stout defense of the rights of the Aborigines against greedy encroachment than because of theological differences. Later he was the only competent interpreter as well as peacemaker between Massachusetts and the outraged Indians. To them the last

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years of his life, as well as the first in America, were lovingly devoted.

Thus complete democracy and Christian missions in our country were twin-born.

By the time our nation had grown to independent manhood, the messianic conception had taken on new forms and developed world-wide scope. At the laying of the corner stone of the Bunker Hill monument, Daniel Webster said :

“ Our history hitherto proves that the popular form of government is practicable, and that with wisdom and knowledge men may govern themselves; and the duty incumbent on us is, to preserve the consistency of this cheering example, and take care that nothing may weaken its authority with the world. If, in our case, the representative system ultimately fail, popular governments must be pronounced impossible. No combination of circumstances more favorable to the experiment can ever be expected to occur. The last hope of mankind therefore rests with us.”

Other nations early discovered that our country was the seed-plot of freedom for the old world as well as the new. One hundred and twenty-five years ago the Emperor of Austria wrote to his minister in the Netherlands,

“ France, by the assistance which she afforded to the Americans, gave birth to reflections on freedom.” He was quite right. The French Revolution followed ours. Frenchmen regard their “ Declaration of the Rights of Man,” made in 1789, as the greatest gift that France has made to mankind. A European Doctor of Laws has recently published a book showing paragraph by paragraph in parallel columns that the French Declaration of the Rights of Man was taken from similar declarations previously made and published abroad by five or six of our American Colonies.

A few years ago the English founder of the Review of Reviews, William T. Stead, published a volume entitled “ The Americanization of the World.”

The most eminent English statesman of recent times, William E. Gladstone, who was not over-fond of America, frankly said: “ America will probably become what we (England) are now, the head servant in the great household of the world, the employer of all employed; because her service will be the most and ablest. We have no more title against her than Venice, or Genoa or Holland had against us.”

Mr. Bryce, the English Ambassador to the

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United States has well said of the principles of our nation that "they are believed to disclose and display the type of institutions toward which, as by a law of fate, the rest of civilized mankind are forced to move, some with swifter, others with slower, but all with unresting feet."

It is not a matter of national conceit, it is a mere fact of history that our form of government has been a model, at least has been eagerly studied, not only by the twenty-one American Republics, but also by the constitution makers of France, Germany, Switzerland, Australia, South Africa, Japan, and now at last by the great embodiment of old world stolidity, China.

The so-called Monroe Doctrine is one expression of our conviction that we have a messianic function. In the days immediately before us, the days of the Panama Canal, that old doctrine, ninety-year-old doctrine, is coming to new, most critical application. In the direction of Europe, too, our messianic function has new and portentous bearings.

The report of a special investigation made by the Italian Government declares that the millions of American dollars are of small value

compared with the American spirit brought to Italy by returning emigrants.

Prof. Steiner in his fascinating books has shown how other portions of southern Europe are being transformed in the same way.

At the Queen's Jubilee in 1897 the Colonial Premiers of the British Empire were most loyal to the Queen, but the special representative of the United States at the celebration, Whitelaw Reid, after watching them closely and talking with them freely, declared that they were all "downright Yankees."

"I mean that these men are not in the least like British Ministers or any of your English politicians. Their point of view is American. Their political ideas are the same as ours. They are loyal to the Queen, no doubt, but that is a thing apart. In their work-a-day politics they are as Republican as ourselves. They start from the same principles, they reason in the same way, and they arrive at the same conclusions. Not one of them would tolerate a House of Lords in his own colony, or an established Church. Even on Free Trade their ideas are more American than British. In talking to them I am never conscious of that break of gauge which I constantly feel in talking to a British statesman."

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It is ours to give the light of liberty, not only to the other nations on our own side of the globe and to Europe, which is our fatherland, but also to Africa, and just now increasingly to the vast continent of Asia.

It was in 1852 that Senator Seward, who afterward became the great Secretary of State under Abraham Lincoln, uttered a forecast concerning the messianic destiny of our nation in relation to the nations of Asia, which now after sixty years we see, was nothing less than true prophecy.

“Even the discovery of this continent and its islands, and the organization of society and government upon them, grand and important as those events have been, were but conditional, preliminary, and ancillary to the more sublime result, now in the act of consummation—the reunion of the two civilizations, which, having parted on the plains of Asia four thousand years ago, and having traveled ever afterward in opposite directions around the world, now meet again on the coasts and islands of the Pacific ocean. Certainly no mere human event of equal dignity and importance has ever occurred upon the earth. It will be followed by the equalization of the conditions of society

and the restoration of the unity of the human family."

"As to those who cannot see how this movement will improve the condition of Asia, I leave them to reflect upon the improvements in the condition of Europe since the discovery and colonization of America. Who does not see, then, that every year, hereafter, European commerce, European thoughts and European activity, although actually gaining greater force, and European connections, although actually becoming more intimate, will, nevertheless, ultimately sink in importance; while the Pacific ocean, its shores, its islands, and the vast regions beyond, will become the chief theater of events in the world's great Hereafter."

Put along side this messianic prophecy concerning our relation to Asia the words of Asiatics themselves in February, 1912. A committee of Chinese, representing, as it affirmed, 900 Chinese students in the United States, addressed a petition to President Taft urging "Your Excellency's immediate recognition of the first republic in Asia—the new government of China." They say that "the government of the United States has successfully preserved in the past its noble and unpar-

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alleled tradition of being always the first to welcome into the family of nations the various republics established one after another in the different parts of the world."

"In effecting the remarkable transition of China from a corrupt monarchy to a sound republic, many of the most prominent leaders have been guided by the practical knowledge and experience of the blessings of free government which the hospitality and generosity of this land of liberty have enabled them, in their student days, to acquire within the precincts of its institutions of learning; and all of them have been inspired by the luminous service which the people of the United States have rendered to the cause of republican China. We avail ourselves of this opportunity to own our debt of gratitude."

In rapid outline, having brought ourselves face to face with the messianic ideal of the Jews and the messianic call to America, we are confronted by the most stupendous and awful questions which any nation has faced since the Jews rejected the world's Messiah, who was at the same time their own Messiah.

When the "hour of visitation" came for which the long centuries had been laboring, Israel missed the supreme opportunity. That

failure is the tragic scandal of the ages. One Son of Israel, though of god-like composure, wept when he saw it impending.

In the counsels of infinite Love the world was not deprived of a Redeemer, but the messianic nation was wrecked—frightfully wrecked—becoming thenceforth driftwood on the shores of time.

I, for one, have little patience with native Americans who denature themselves by living in Europe for years out of preference and then come home to write petulant, almost hysterical books about the disappearance of true Americans. Still, there would be no sting in what they say if there were not some terrible truth in it.

One needs to take no expatriated point of view but only to look with clear vision of patriotic sanity in order to see possible perils looming high above the horizon.

The real perils of America, like those of old Judea, are not external invasions from Italy or anywhere, but internal failure to see that the strenuous hour of American life has come, when we ourselves determine whether our nation is to rise to its sublime messianic opportunity or is to miss the decisive moment

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through the blindness of Pharisaic tradition and Sadducean self-complacency.

What fates have guaranteed that while Rome could rise and fail, Egypt could rise and fail, Babylonia could rise and fail, Assyria could rise and fail, yea, even Israel, the chosen, called and favored of Heaven could rise and fail most desperately of all, America, the chosen nation of the New World, can only rise, and rise, but cannot fail?

Heredity can not guarantee it. We, too, are the children of the same old human family.

Environment can not guarantee it. The wide open spaces which have heretofore been our insurance are now swiftly closing in with struggling humanity.

When all the accumulated achievements of modern science and invention commanded by all the force of modern aggregation of capital have constructed the completest embodiment of human progress and fitly named it the Titanic, it may crumple in an instant and crumble at the touch of silent cosmic energy. Early in our boasted twentieth century, when we thought that we had organized the forces of nature and maneuvered them beyond the possibility of such perils as had wrecked the less developed civilizations of the past, we are

forced to exclaim with deeper meaning than ever before,

“Thou, too, sail on, O Ship of State!
Sail on, O union, strong and great!
Humanity with all its fears,
With all the hopes of future years
Is hanging breathless on thy fate!”

The time has come for all Americans to seek the substance of national stability in something deeper than material achievements, in forces finer than mere economic factors. Power to withstand all possible shocks in the drift of time and to override all obstructions, however solid or hidden, is to be found only in forces which are eternal, spiritual.

Nothing but an open mind to see the new necessities, and an alert will to sacrifice in meeting them can insure for a second century our messianic Republic. It will not do to prate about “manifest destiny.” The most “elect race” that ever lived fumbled its destiny. So can we. But we must not. Nay, we will not.

“Land that we love! Thou Future of the
World!

Keep thou thy starry forehead as the dome

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All white, and to the eternal Dawn inclined!
Thou art not for thyself, but for mankind,
And to despair of thee were to despair
Of man, of man's high destiny, of God!
 . . . To despair of thee! Ah, no!
For thou thyself art Hope; Hope of the World
 thou art!"

—"The Great Remembrance," R. W. Gilder.

II

Ethnic Migrations

HUMANITY is being possessed, informed, inspired by the life of God. "The life of the ages,"—as a recent admirable translation of the New Testament renders the phrase "eternal life," that epitome of the gospel according to John,—this life of the ages is coming into the fleeting lives of men more and more. The most important discovery that we can make is as to the way in which the life of God comes most naturally, freely, effectively, into human life.

Under what circumstances does the life of the ages flow surely, abidingly, into the life of humanity? Call it springtime. The sap is running up out of the ground, the leaves are budding and bursting forth. Where is the actual tract of augmenting life in the tree? It has, it ever has had, but one such area, whether it be ten years old or a hundred or a

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thousand. However small or great the tree may be, it is not growing throughout the entire mass. The bulk of the wood is not changing, the bark is not alive, but there is between the bark and the trunk a thin zone around the tree, where all the sap flows. The cosmic life out of earth and air goes into the tree along that zone. Those who know this part of God's work best, tell us that the bulk of the tree does not come out of the ground but out of the sky. You take one of those great trees in California, standing so many hundreds of feet high with its vast bulk. It has come out of the unseen, it has been accumulated there out of the invisible atmosphere. That is the way of God, the things which are seen come out of the things which are not seen. All of the play of life up and down and around a tree, expanding it year by year, ring by ring, century by century, all of it comes in the zone of vital activity, the one layer which pulsates with plastic forces.

What is the zone of the accession of God's life in humanity? Where does the life of the ages pour itself into the life of the centuries? It is in the zone of migration. It is where humanity is moving from one place of abode to another.

Look at some of the outstanding moments

in the spiritual development of mankind. Abraham is called as the Father of the Faithful. Not only Christians and Jews regard him in that way, but Mohammedans as well. Three of the great world religions look back to Abraham as their progenitor. The life of God came into the human race through him in a most original and originative way.

“Now, Jehovah said unto Abraham, get thee out of thy country, and from thy kindred, and from thy father’s house, unto the land which I will shew thee.” God spoke to him and started him on his career as an originator of increased spiritual life in mankind by sending him from one country to another, telling him to go West. So he moved from Mesopotamia over into the Promised Land. Wherever he went, Schechem and Bethel and Hebron, he put up an altar, a place of communion with the invisible God. The story of Abraham is the story of the first great accession of spiritual life to the human race, and it came explicitly in connection with his migration from one land into another land.

That first instance is typical of the whole career of the spiritual development of the human race. Take the next—we can speak only of a few instances, touching on some of the

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mountain peaks of the long chain of human history,—take the next great advance of humanity in its relation to God. Under what circumstances did the Almighty speak to men afresh, so that they heard, so that the sound of His voice has gone ringing down the centuries, to the present hour? When was it that the law of God in the Ten Words, as they are called, was promulgated? It was when the people were migrating from Egypt to Palestine. It was during that forty years of migration that the great increase of divine revelation came.

Take the highest attainment in the spiritual life that they ever made before Christ came. Under what circumstances did they make it? When did the great seers see and speak,—those mighty speakers for God, whom we call the prophets? Every student of the Bible knows that the greatest of them, whose words have had the highest influence ever since, spoke in connection with what is technically called “The Exile” and “The Return.” It was when the people were taken away from one land over into a new land, lived there long enough to have a new life in the new surroundings and then, some of them, were brought back into the old land again. It was in con-

nection with those migrations of the people, that the greatest utterances of God to them and through them came.

When you come on down to the supreme revelation of God to men, you find that it is when the Son of God moved from heaven into the earth, came from the invisible world, and pitched his tent,—as one of the New Testament writers put it,—here in this land where we live,—“tabernacled among us,” that the great accession of the life of God to humanity took place.

How will it be in the future? We know exceedingly little about the world to come. It is best to dogmatize about it very little indeed; but our strongest conviction concerning the future, our one clear hope, is that, when we pass out of this world into the other world, there will be such an accession of spiritual life, such an augmentation of the life of God in our lives, as we never have seen or even been able to imagine before.

Such is the story, the spiritual history of humanity, as it appears in the literature which sets forth the highest aspirations of the human race. If you look abroad in a wider way, you find the same thing. The advances of the human race into a higher life have been in con-

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nection with their migrations from one place to another. Wave after wave of humanity moved out of the original home of the human family, starting out of the steppes of Central Asia, driven over Europe, first the Kelts, then the Teutons and behind them the Slavs. The whole development of mankind has been connected with these mighty racial migrations. If the original human family had stopped where it started, you and I would not be living here to-day. Neither would we be civilized,—as we flatter ourselves we are now. We should be somewhere back in Central Asia, living in a hut instead of a house, with no tools, except some branch wrenched off a tree as a club, with no language except inarticulate cries. The advancement of the human family has been connected very closely, intimately, inevitably connected with the movement of the human race from one place to another on the face of the earth.

We think, fondly think, that the English race is the great dominant race of the earth. How did it become the foremost people? There were in Great Britain the Kelts. Then by the succeeding waves of migration they were crowded into the north and west and into the mountains, into Ireland, into Wales and Scotland, the

Teutonic peoples occupying the other portions of Great Britain. Hengist and Horsa, landed on the shores of Britain, and changed the course of the human history, those old Anglo-Saxon forefathers of ours. After them came the Danes; later on, a great influx of Normans, Scandinavians who had migrated out of Scandinavia down into France, where they came in contact with the remains of the old civilization of Rome and France, and were partly civilized, and then came over into Britain and took possession of that island. The vast energies of the Anglo-Saxon race, and its dominance on the face of the earth at the present time, are because it is the strong, joint offspring of mighty migrations. A spring-tide of Anglo-Saxon migration reached the shores of North America three hundred years ago.

We are today confronted by a much vaster migration. We are in the midst of a tremendous and an unparalleled movement of humanity into a new world. The migrations of the past, including the migrations of the children of Israel and of the Anglo-Saxon race,—all these are but preliminary and small, as compared with the vast current migrations of the human race into this great western hemisphere of ours, especially into our own country. It

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has become a familiar fact that there are more Jews in New York City than are to be found in any other place on earth, more even than ever lived in one place, not excepting Jerusalem itself. It is a familiar fact that there are more Italians in New York than anywhere else on the earth, except in Rome.

And so on, with others, people after people, there are more of them gathered together here than are collected anywhere else on the earth, in many cases, and in a large number of other cases, more than anywhere else except in the very capitals of their own countries. Out of every hundred people in Manhattan, 86 are of foreign parentage, and 49 were themselves born abroad. In Lawrence, Mass., it is said that sixty men before one row of looms could not understand one another's language. Similar conditions are reported as to iron workers in Pueblo, Colorado. All the way from Boston to San Francisco, even through many of the rural regions, we are a nation of newcomers. So that we live in the midst of a movement in the history of humanity like that when the spiritual growth of the human race received its first mighty impulse, God saying to the Father of the Faithful, the progenitor of the spiritual life of humanity, "Get thee out of

thy country, and from thy kindred, and from thy father's house, into the land that I will shew thee." That little migration of Abraham and his family was hardly worth noticing, so minute was it in its nature as compared with this vast world-wide movement of the human family at the present moment. And the place into which it is moving, as into no other, is our own land. If it would have been great to have stood beside Abraham when God told him to migrate from one country to another, that he might become the Father of the Faithful, a great nation, and not only that but a blessing to all other nations,—if that would have been great cosmic experience, it is infinitely greater to be right where we are at the present time; for God himself is bringing to pass mightier accessions of the life of the ages in the life of humanity here and now, than ever anywhere else on this planet.

There are two ways of taking these portentous events: the way of fear and the way of faith. We are easily frightened at the number coming now. We all came a few generations ago, at earliest. Some of us are very proud of the line that we can trace back to, say, 1640, or possibly as far back as 1620. That, however, is a short time in the long history of humanity.

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But I am speaking now of those who were born on the other side of the sea, and have themselves come over, not their grandfathers or their great grandfathers, but themselves. There are enough of these in the United States at the present moment to displace every man, woman and child in nineteen whole states of this country. If they were distributed in that way, were all in those nineteen states, they could elect thirty-eight of the United States Senators.

It is easy to be alarmed when we realize this. It is not simply because of the multitudes who are here now, but in view of the multitudes who are coming every hour, every minute,—two every minute landing on our shores. This has been going on for the last ten years,—on the average two a minute, whether we wake or sleep, whether we pray or play golf. Two every minute, year in and year out, landing here from the other side of the globe!

This is the mightiest moment of human migration that the long ages ever have known. Some are alarmed. They feel like saying:

“Wide open and unguarded stand our gates,
And through them presses a wild motley
throng;

Men from the Volga and Tartar steppes,
Malayan, Scythian, Teuton, Celt and Slav,
Featureless figures of the Hoang-Ho,
Flying the Old World's poverty and scorn;
These bringing with them unknown gods and
rites,
Those, tiger passions, here to stretch their
claws.
In street and alley what strange tongues are
loud,
Accents of menace alien to our air,
Voices that once the Tower of Babel knew!"

But, we may take a more Christian attitude.
We may recognize the fact that God himself
comes into human life, that His spiritual force
streams into the tides of humanity in infinite
blessing, chiefly through all the ages in con-
nection with the migrations of men. So, we
may rejoice that we live at such a moment as
this in human history.

We may say with another poet:

"Countrymen, bend and invoke
Mercy for us blasphemers,
For that we spat on these marvelous folk,
Nations of darers and dreamers,
Scions of singers and seers,
Our peers, and more than our peers,
"Rabble and refuse," we name them

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And "scum o' the earth," to shame them.
Mercy for us of the few, young years,
Of the culture so callow and crude,
Of the hands so grasping and rude,
The lips so ready for sneers,
At the sons of our ancient more-than-peers.
Mercy for us who dare despise
Men in whose loins our Homer lies;
Mothers of men who shall bring to us
The glory of Titian, the grandeur of Huss;
Children in whose frail arms shall rest
Prophets and singers and saints of the West."

That is the Christian way in which to look at this mighty inundation of our continent with peoples of every tribe and tongue and nation on the earth.

Corinthian bronze was more costly than gold. It was so precious because it was an amalgam out of the choicest ores. Tradition had it that it was discovered when a great fire in Corinth accidentally melted together a number of precious metals. The American "melting pot" is more than an accident, it is the plan of the God of Abraham for producing a mettle of manhood more precious than Corinthian bronze.

But analogies do not compel the modern mind as do the genetic realities of historic and

current human evolution. The infinite cosmic energy gets free way among men, augmenting the total life of mankind most effectively along the tracts which are athrob with migrating humanity. While we welcome the fresh and needed energy which the newcomers bring, let us share with them the loftiest ideals we have and the uplifting impulses which have come to the human race, at its hours of deepest insight.*

* For this purpose, see "Early Stories and Songs for New Students of English," by Mary Clark Barnes. (Revell.)

III

Creative Pioneering

COLUMBUS discovered a new world. To-day a new world is being created.

We are permitted to look in on the process. "There was evening and there was morning," of momentous import seven times, and "God saw everything that he had made, and behold! it was good." The result is wonderful and is commonly dwelt upon, but we are invited to go below the surface and to see at work the creative factors. A number of these factors are at work at the same time in the western half of the United States. For months I have given the matter first-hand study, going back and forth, up and down, through the vast region and staying long enough in some places to get close to the people.

One creative factor in making this new world is the rapid irrigation of deserts.

“Behold I will do a new thing, now will it spring forth. . . . I will even make a way in the wilderness and rivers in the desert.”

In every one of a dozen great states, in valley after valley where five years ago there was nothing but dust and ashes with forlorn tufts of sage brush on the gray desert, there are now wide stretches of the richest verdure on which the human eye can rest, field upon field of deep green alfalfa. Three and four crops a year of this concentrated food for the creatures upon which man depends for food, along with almost incredible crops of every other kind, account for settlers' cabins five hundred miles from any great city, planted almost as thickly as houses along a suburban highway of a metropolis.

“On that piece,” said a farmer, “I raised ninety bushels of wheat to the acre last year.” In famous Minnesota wheat fields the writer has known forty bushels as a great yield and in fertile sections of Michigan, twenty bushels as a good crop. Fourteen is the average for the whole country. Ninety bushels of breadstuff to the acre! But wheat, generally speaking, is too thin a crop for the intensive farming of irrigated regions. Fruit is better—pears of such preserving and at the same time mouth-

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watering quality, that they can be trundled three thousand miles across America and pitched another three thousand miles across the Atlantic, to sell in London for eleven dollars a box (less than a bushel.) On every fruit-stand from Maine to Florida, apples grown on the Pacific slope have displaced the best of eastern growth. In such a country farmsteads are not four to the square mile as in the old West. Twenty acres are enough to provide for a family of five and make it rich; forty are a superabundance. A public motto in some sections is this, "a ten-acre orchard means an independent income for life." Ten acres make the normal portion in great tracts of country. Private projects have irrigated ten million acres. That means, taking farm and town together, the establishment of at least a million homes. The recent Government plants cover three million acres, with fifty million more to follow. I have gone through many of the new tracts, settled but a few months, where it stirs the blood to the tingling point to see not only green fields and great stacks of fodder, but new homes in neighborly nearness to each other, with school-houses—so quickly built in every American community—not far apart. Think of the fresh, eager community

life, in the full sense of that sovereign word, *community*, which is being at this moment created. Is Christ being clearly affirmed there as the inspiration of life and of neighborhood in their only full meaning? "In Him all things hold together." In many sections of this new West, boys have grown to the voting age without ever having an opportunity to hear the gospel.

But the development of the country on a gigantic scale is just beginning. Members of a Committee of the United States Senate who went over these regions carefully, saw that more than is now being done must be done soon. The Government had been putting eight million dollars into irrigation annually. President Taft recommended that bonds be issued for \$30,000,000 additional to be expended in the next few years. No one can give first hand study to this matter without agreeing with Mr. Roosevelt that it is the most significant work which the Government has ever undertaken. It is only begun. The expert estimate is that irrigation will bring from twenty-five to thirty million people into the New West. In the end these people will have a large part of the agricultural wealth of the country and, if they are Christians, will help to support missions in the

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cities of the Atlantic coast, now peopled so largely by foreigners.

But to-day the newer West is in its infancy and must be provided for for a little while just now, like your own boy who, by and by, is to be a greater man than you. When you hear of enormous dividends in the West even now, remember that the statistical returns show that they almost all come back East as interest on borrowed money. The East is eager to invest where the pioneers must make it pay. When they are struggling to get a start and have to put together everything they can rake and scrape to pay the East interest, we ought, at least, to help them with the gospel of courage in their mighty creative work.

There is peculiar joy in helping the little bands of Christians who are almost swamped by anti-Christian forces, because our churches in the newest West give heroically not only for their own support but also on an average far above the average of the giving of eastern churches for work beyond their own borders. The figures in this particular are nothing less than inspiring.

The farmers and their families require many townspeople to serve them in various ways. Every one hundred added to ranch population

adds twenty-seven to the population of neighboring towns. Hence villages spring into being in a month, and young cities in a year or two. Twin Falls, Idaho, is a famous instance. Desert, desert, in every direction that the eye could roam. Six years and there were six thousand people with all the conveniences of a modern city, and many facilities which an eastern city of that size has not produced in sixty years, e.g., the appliance of electricity to household heating and cooking. But Twin Falls is not exceptional, save in the matter of publicity. It is typical. In exceptional cases towns of twelve and even fifteen thousand people have sprung up in three years. Hundreds of towns have blossomed on irrigated tracts in the last five years, and hundreds more will do so in the next five years. They are as inevitable as volcanic ash, water, sunshine and toil. There is no evading a conjunction of stars. When they sing together it is a creative day.

What does it mean? It means people, people, swarming people. The process of swarming is fascinating to behold. Old hives overcrowded are deserted. The air is flecked with bees. They settle together at some point. There is a new swarm. It is a critical moment.

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They must be hived at once. Otherwise, no honey—or, if honey, but little, and that mixed with dirt from the hole in the ground which the swarm has found for itself, or with rotten wood from a hollow log. Countless souls for whom Christ gave his life are now hunting homes and a new honey-making life. Shall they have only the bitter bread of earthly ashes and be destined to the doom of the rich cities of the plain which Lot coveted, or shall we infuse among the creative forces of these vast coming communities the glad tidings of enduring life, the “Life of the Ages?”

Another creative factor in making the New West is the new dry farming of semi-arid regions.

Printing space does not allow as long a look at this as at the preceding factor, but it stands for other creative marvels, some of them more astounding than those of irrigation. That the bringing of water to volcanic dust and other earthy richness of the New World makes it fruitful, is a glorious revelation but ought not to be surprising since milleniums ago the overflowing Nile and the ditched Euphrates turned deserts into the primal garden-plots of civilization. But when a limit of rainfall has long been accepted as the scientific standard below

which agriculture is impracticable and it is suddenly discovered that by special methods of tillage and with special seed, three-quarters of this or even one-half of it is enough for profitable farming, we have one of the marvels not of the nineteenth century but of the twentieth.

Dr. Wm. MacDonald, Editor of the "Agricultural Journal" at Pretoria, South Africa, after extensive travel in the Western United States and rigorous investigation of the subject, says, in an official report to his government: "Dry farming is destined in the immediate future to play a far more important role in agricultural development than even the great art of irrigation."

Fold a map of the United States with its eastern and western edges even. The crease down the center is, roughly speaking, the dividing line between humid and arid America. There are some humid sections west of that line and many semi-arid regions.

It is now affirmed that the equivalent of a belt of semi-arid country three hundred miles wide, stretching all the way from Canada to Mexico, is thrown open to farming without the necessity of irrigation.

The United States Department of Agricul-

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ture sent a Dakota college professor to Russia to hunt for arid land seed at a cost of \$10,000. He brought home Durum wheat. In eight years our Durum wheat crops amounted to \$200,000,000.

In a dry land, a long day's journey from a stick of growing wood or a drop of running water, where it is two hundred feet down to well water, and then sometimes a scanty supply, I have seen every homestead plot with a cabin built and occupied, or a "dug-out" habitation in process of making.

What does it mean? People, swarming people, at the very moment of swarming! They can prosper without much rain and without irrigation ditches, but they perish without the Living Water. Without it their children will be blighted at the start.

Another Creative Factor in making the New West is the final occupation of Indian lands.

Slowly through three hundred years the white man has been taking possession of the red man's continent. By honorable purchase, by pretended purchase, by red-handed force, by darker means, we have covered in to our own uses his territory. Even yet, however, at the end of three full centuries after the begin-

ning at Jamestown, vast domains have been reserved still in the name of remaining aboriginal tribes. At last it has come to pass that the welfare of the Indian himself, according to the judgment of his best friends, requires that instead of tribal ownership each one be allotted a generous personal holding, and that the rest of the reservation be thrown open to white settlement. Just now at the end of the first decade of the twentieth century, this is being done as it never has been done before, and as it never can be done again. Ten reservations have been opened, practically at once. An aggregate area considerably greater than the entire kingdom of Holland is being settled at this moment. Holland contains nearly five million people.

Do actual settlers want these lands? They can be had only by people who will both pay for them and live upon them. They must journey to the reservation to register in advance on the mere hope of obtaining. At one of the registrations which I visited, where less than 5000 farms were available, 114,769 people came and registered. This is the story everywhere. What does it mean? People, people, multitudes of people, in the act of swarming! With most of them it takes all the

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funds they can get together to secure the land and get upon it with the crudest necessities of occupation. Shall we allow such communities to be created without lending a hand to put church and Bible-school among the creative forces?

'Another Creative Factor in making the New West is the current turning of vast grazing ranges into farmsteads.

In many places the great "bonanza farms" are being divided into small farms. But everywhere the immense cattle ranches are being broken up into agricultural ranches. Recently in California an old-time ranch about the size of the State of Rhode Island was sold for this purpose. In another of the huge western states ten years ago, there were thirty ranches of a million acres or more each. Scarcely half a dozen of them are left now. These will soon go to pieces under the inexorable hammering of profit and loss. Were nothing wanted but cattle, two acres of alfalfa will do more than forty acres of wild range. The cow boy is fast passing. Farmers are making fences, and with their families are building homes all over the once wide, open, stretches.

'Again it is people, people, swarming people.

Shall they be left to run wild, or be helped to have church homes?

If one were in the attitude of special pleading instead of being in the attitude of stern scientific observation, he would separate for the sake of distinct impressiveness factors which I am about to class together and would dwell on still other factors in the development of the far West, especially mining and lumbering. The bulk of the remaining wood of the country, and nearly all of its precious metals, are in the western half of the land. Some believe that the discovery of abundance of gold has been a leading factor in the dominance of the Anglo-Saxon race. However that may be, the most sudden and spectacular swarming of people is at new mining points and is a constant occurrence. These new communities include men, women and children who desperately need the gospel, especially men, stalwart men. But all that I pass. I prefer to confine attention to the agricultural interests and other fundamental tendencies of humanity which are, beyond question, the basis of permanent population and of all civilization. In a calm spirit of study we are looking only at elements of human life which are the causes of an inevitable evolution.

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Another Factor—or rather pair of factors—of this basic order in making the New West is today's reinforcement of the migratory instinct by industrial stress.

Migration is one of the deepest tendencies of humanity. It has become inbred by countless generations of movement over the face of the earth. But the instinct is especially keen in America because by its operation the oldest portions of the land have been occupied so recently that the migratory feeling is fresh and lusty. Migration is a national habit. The movement is constantly freshened by new tides from the old world.

The Pilgrim breed is being pushed as well as pulled further and further west. Iowa has long had more New England blood and literacy than New England itself. To-day the census indicates a small minority of Yankee stock in Massachusetts and a great majority of it in Idaho.

At the present hour the primeval instinct of migration is mightily reinforced by industrial unrest. What the merits of the case may be, is another question—a labyrinth of questions. Whatever it be, the psychological result is a state of mind which is eager for industrial outlet, for untrammelled opportunity. The vir-

gin fields of the West come nearest to meeting the need.

Thus the four great classes of unparalleled openings at the present moment appeal to a profound want, which now as never before, is a hunger—a hunger with pangs in it. It is the co-operation of these factors which is creating the New West of to-day with a swiftness undreamed of a few years ago. If we do not rub our eyes open quickly this phenomenal state of affairs will have passed before we know of it. But the consequences of our neglect will not have passed. For the people, people, people, who are swarming in the West, are just now giving the set to new communities for untold generations to come. Christ will be in the genesis of those communities and generations, if you and I give him a chance.

Another Creative Factor which is making the New West is the intense exploiting of the last continental opportunities.

The factors which we have observed to be at work are sufficiently powerful in themselves, but their force is greatly multiplied by the fact that we now are entering into the use of the last of such opportunities that our country ever can have. This is not a matter of speculation. It is a matter of inflexible natural conditions.

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There will be opportunities of other kinds, but land hunger is facing its last meal. The zestful activities which belong to the settlement of a new country, the ineffable qualities which have made America peculiarly America—to millions of us the most glorious country in the world—these distinguishing features of life are coming to their final exercise.

For many a day to come there will be land openings of a limited sort, but soon there will be no great areas which can be developed on a vast scale.

Hence men of sagacity are racing each other in endeavoring to get a hold upon the remaining continental opportunities. This is conspicuous in railroad enterprise, though by no means confined to that realm. We are told the number of transcontinental lines which are just now stretching for the goal, but we can have no true sense of this until we live for at least a little while in the regions most directly affected. Then we find the atmosphere in electric tension on these matters. An example of another kind is the opening of conspicuous show-rooms in the East, as on a prominent corner of Broadway, New York, for the exhibition of the products of a tract of land which is being put upon the market. Rich red apples

and other fruit in bewildering variety attract attention, engaging expounders deepen it, and the most costly, picturesque printing fastens it.

Out of the desire to make the most of the opportunities come elaborate advertising and stimulation of the movement westward along with the furnishing of great facilities and inducements for going. Hence the movement is not left alone to the operation of the great factors before enumerated, but is quickened by all the skill of the most vigorous brains in the country.

The Old West was peopled by wagon loads, the New West is being peopled by train loads. A big family with one "prairie schooner" might include a dozen individuals. But a single car holds fifty people and there are several cars to a train. I was on a train packed with pioneers going to a land opening at the end of a long branch line. The road advertised hourly trains to this far-away opening for new homes.

Any one of the six factors named would be enough to make a New World for myriads of people. But when they all are working at the same time, with the intensity involved in its being the only time, nothing can characterize

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the result but an exclamation. People, people, immortal souls aswarm!

The finishing factor of the Creative Week in the New West is the unprecedented making of manhood.

“God formed man and breathed into his nostrils the breath of life.” The tides of history are not waves of hydrogen-oxide heaping up dunes of wheat or gold dust. The oncoming tides of humanity are the movements of the Almighty in the evolution of manhood. The forces at play are infinitely vital.

“God had sifted three kingdoms to find the
wheat for this planting,
Then had sifted the wheat as the living seed of
a nation.”

That old American seed has been sifted still again for the western planting. Young, virile, progressive people are laying foundations on the slopes of the Rockies. There is no reason known why the highest type of manhood ever to appear should not be developed somewhere between the Mississippi and the Pacific. Washington, the typical Atlantic slope American, and Lincoln, the typical Old West American, may well be succeeded by the superlative

American rising somewhere in the New West. God grant that there may be no terrific national emergency to call him out, and that when he comes, it may not be as the "super-man" of materialistic conception, but as God's man for the uplift of all his fellows on this continent and other continents! Let the father of his country and the saviour of the United States be followed by a spirit-quickener of the United World.

There is more than the sifting of seed and the westward course of empire to suggest such expectancy. The conditions of life in the once arid West necessitate a peculiarly keen, alert and at the same time, steady going and reliable type of mind. A few generations in the region where man must provide himself with rain, or its equivalent, may well develop a supremely provident, providential order of manhood. "In the image of God created He him."

 " Nature, they say, doth dote,
 'And cannot make a man
 Save on some worn-out plan
 Repeating us by rote ;
For him her Old-World moulds aside she
 threw,
'And choosing sweet clay from the breast
 Of the unexhausted West,

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With stuff untainted shaped a hero new,
Wise, steadfast in the strength of God and
true."

If conditions of the Old West could make
such manhood as that of Lincoln,

"New birth of our new soil, the first
American,"

we can wisely hope that in the New West conditions far more unique and generative may evolve the final American. We had noble colonial Americans, we have had splendid American Americans. Shall we not look for the ultimate product of our soil to be cosmopolitan Americans and to grow in the vast regions of inconceivable fertility which stretch away everywhere in sight of inspiring mountain peaks facing the Pacific, "the Mediterranean Sea of the world's future?"

There is one "if"—but one fatal "if"—ferreting its way to the very heart of these reasonable expectations. If the on-coming, inevitable, colossal race in the New West should fail to have its central, creative factor the Word, it would become only a brilliant, titanic brutalism. "All things were made through

Him, and without Him was not anything made. That which hath been made was life in Him, and the life was the light of men." Unless humanity has in it divinity, it ceases to be humanity. Brutal materialism is boldly advocated by some in these days. It is covertly cultivated by more. There is a leaven at work which is worse than sadducean. Hundreds of Sunday schools (!) in the West are teaching not only that there is no spirit in man, but also that there is no God in the universe. On the other hand it is found by careful investigation that there are thousands, literally thousands of organized public school districts—mark you, organized because there are enough young people living there of school age to meet the legal requirements for the organization of a public school district—without Bible-schools or other regular religious services of any denomination in them.

If we create the rising generation in this way, to what will it come? No mere intellectual sharpening ever made imperial manhood. Every document that came from the hand of George Washington was badly spelled, but was lifted to an exalted rank by recognition of the hand of Almighty God in human history. Abraham Lincoln's thought and feeling were surcharged with vision caught from

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the Bible seers. Neither bumper crops nor international trade nor wireless telegraph nor aerial navigation can create a lofty, cosmopolitan type of manhood, unless there is at heart of it all a sense of the infinite Love. This is the factor in the Creative Week in the New West which you and I are permitted to supply by sending the glad tidings of measureless good incarnate in the man of Nazareth, of Calvary and of Olivet.

The moral emergency in the creation of the newer West, extremely critical in the nature of the case, is further complicated by Mormonism.*

More than a few of us will live to see as many people on the Pacific side of our land as are now in the entire country. The greatest spring-tide of humanity ever seen by any one generation is rising. There has been a long, low swell in advance. Just now the crest of the wave is breaking over the Rockies. The beginning of the second decade of the twentieth century is the hour of destiny. Call it the moment of conception, call it the Creative Week, call it simply the time in the history of humanity in its movement around the planet

* See "Mormonism the Islam of America," by Dr. Bruce Kinney. (Revell.)

when the final evolution of the mightiest race of men is being initiated and determined. It is the time when the life of the Occident is fixing the nature of its own climax at the very place where, at last, it comes face to face with the Orient. It is the crisis toward which all crises have converged since history began.

The Far East and the Final West have come together. For a century to come, perhaps for a millennium, the western half of America, touching the Far East closely, will have everything to do with shaping its character.

Will He by whom the worlds were made be obliged to stand once more before His church and say, "Thou knewest not the time of thy visitation?"

"I hear the tread of pioneers
Of nations yet to be.
The first low wash of waves where soon
Shall roll a human sea.
The elements of empire there
Are plastic yet and warm.
The chaos of a mighty world
Is rounding into form."

Omnipotent forces are making a new earth.
The God-like work of making a new heaven
on that new earth is committed to you and me.

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'Are we doing it? It is a question for each one of us—How much am I doing to make the western half of my own country a Christian land?

There, as nowhere else on earth, the destiny of the whole human race is now balancing—pivoted.

IV

Social Justice

EXTREMES meet. Old high Calvinism and new extreme evolutionism agree that the will of man is always predetermined. Seventeenth century Puritanism and twentieth century socialism exalt justice as the supreme moral quality. Justice will stand comparison with any other virtue as to central importance in human life. Every self-respecting person if compelled to choose between justice and benevolence in the treatment of himself by others would prefer to be treated justly. As a matter of fact there is no conflict. Love, the infinite good, includes justice as well as benevolence. Benevolence without justice in it is not truly benevolent, and without benevolence justice is likely to be unjust. Still, if the heart of character is kindness, its backbone is justice. In a critical emergency would one choose to entrust his case to courteous Latin

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effusiveness or to taciturn Scotch definiteness? At any rate justice is fundamental. Character to be four-square must have justice for one of the corner stones.

Justice belongs to groups as well as to individuals. The origin of the sense of justice is closely associated with primitive tribal experiences. In the current conscience of the most advanced peoples the sense of collective justice is greatly increasing, in fact, is, much more acute to-day than in any previous generation.

Recompense is a primary element in justice. When one has been deprived of his rights by another the first act of justice is restitution. A large part of all the law pertains to that. The chief business of courts of justice is to secure restitution or the recovery of a disturbed equilibrium of possessions and rights.

One of the most elemental of moral obligations is that which we are under to a group of people because of wrongs which they have suffered at the hands of our own group. It is easy to overlook this. Superficial students of missionary obligation are apt to base everything on the numbers and on the destitution of the unevangelized. It is an easy way to think and talk of the millions who are utterly without the light which we have, as if the weight

of our obligation could be wholly gauged by number and destitution. But if one has stolen from a man, though he know a thousand men poorer than that man, his first obligation is to make restitution to the one wronged. That is a thousand-fold more binding than any obligation to the others. There are whole groups of people in America concerning whom this elemental principle of justice applies.

The American Indians have a claim upon us which we can not begin to measure by their numbers, their moral destitution or their probable influence on the future of humanity. If there were only one hundred of them, instead of hundreds of thousands, if they were all within the sphere of low forms of nominal Christianity, instead of being still in unmitigated heathen darkness, if none of them could ever contribute to the main current of human history, instead of contributing as they do considerable factors to Congress and other high walks of influence, we should still be under a primary and immeasurable obligation to them, because we have dispossessed them. The continent was theirs. We now call it ours. By all the pride we have in it, by all we get out of it, by all its beauty which is dear to us, by all its magnificence which we glorify, we are bound

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to give to the remnant of the aborigines without stint the choicest goods we have. "If a man shall cause a field or vineyard to be eaten, and shall let his beast loose, and it feed in another man's field; of the best of his own field, and of the best of his own vineyard, shall he make restitution." (Exodus 22:5.)

After three hundred years of Anglo-Saxon occupation which began by officially proclaiming as its "principale ende," the conversion of the natives, whole bands of them are still without the slightest touch of the Gospel. Multitudes more are barely touched, are essentially unevangelized. What a commentary is this, more than two hundred and ninety years long, on the "great hope" of the Pilgrims as recorded by Bradford himself: "A great hope & inward zeall they had of laying some good foundation, or at least to make some way therunto, for ye propagating & advancing ye gospell of ye kingdom of Christ in those remote parts of ye world; yea, though they should be but even as stepping-stones unto others for ye performing of so great a work."*

Those devout Pilgrims were indeed "stepping-stones unto others"—are there not some

*For other similar data see "Two Thousand Years of Missions Before Carey," Chapter XXIV.

thirty million communicants in the United States?—but not “for ye performing of so great a work” as bringing the Gospel to three hundred thousand Indians. Elemental justice calls upon us to wipe out the disgrace of three hundred years, and make restitution out of the best we have, the best of our own field and the best of our own vineyard.

Our Anglo-Saxon Christianity is under a similar obligation of elemental justice to the Negroes in the United States. In this case the obligation is intensified, not only by their greater numbers, but, still more by the fact that we brought them to this land, and by sheer brute force. Our forefathers, North as well as South, kidnapped the Africans, often after instigating bloody raids for that purpose, and dragged them hither through the awful tortures of “the middle passage.”

They have multiplied into millions. We have asked them to share with us the responsibilities of the great democratic experiment on the planet. We have put them under this tremendous burden without the centuries of training which our Anglo-Saxon race has had. What it took us a thousand years to acquire we thrust upon them, with no such millennium of evolution behind them. The least we can

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do is to use every measure possible to accelerate their evolution. With such help it is moving much faster than did that of our own forefathers. For white men to help black men on a large scale in America, however costly, can scarcely be called benevolence, it is collective justice. The first ship to bring African slaves to the American colonies by a frightful irony was named *Jesus*. In the conception of those days there may have seemed no impropriety in the name, the master of the ship might, in fact, have been one of the most devout of men. The sense of collective justice has so vastly broadened and deepened since those days that we are impelled to strenuous exertion in order to make the name of that slave ship ultimately good for the African race in America and so throughout the world.

There is a third direction in which the elemental principle of collective justice cries aloud to us. A favored few have taken possession of the bulk of the goods of America. Those goods have been accumulated by the toil of the vast majority, who are dispossessed. It is silly for us to rail at any one on this account. All are living in glass houses, or trying to do so. Hence we better not throw stones. The men who have got the goods have averaged

no worse than the men who have failed to get them. All alike have been working under a system of "catch as catch can." Grant that the leaders of the race which has dispossessed the Indians have been good men. Grant that the leaders of the race which took possession of the Negroes were good men. Grant that the leaders of the class which has coralled most of the earth's goods are good men. The only sincere thing for any one to think or say is that in the evolution of humanity the hour has finally struck when a sense of collective justice is developed sufficiently to make restitution both possible and necessary. The submerged classes are to be lifted up and placed on deck. America has always meant that by intention. The intention is coming to new embodiment. What action of the principle of restitution has ever taken place on such magnificent scale? One of great wealth declares that it is a shame to die rich. One of the Christian millionaires has recently died poor after conscientiously distributing all. The most conspicuous Christian man of vast wealth has for months been pleading with the public to take it all. When such marvels are being performed, if we can only have a little patience with one another and diligent perseverance in learning how to safely

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and wisely do it, a way will be found of putting into practice collective justice between all races and all classes.

The missionary undertaking has been standing on one leg, benevolence. It has two. The other is justice. It will show its virility and take the commanding position which belongs to it when it stands squarely on justice as well as on benevolence. In addition to the three directions just indicated there are others in which justice plays no small part. But these are broad, outstanding features of missions in the New World and are sufficient to indicate the fundamental place of justice in the missionary enterprise. That enterprise has been hopping along on one foot under noble, but intermittent impulses. As it gets on both feet it will take up a steady, triumphant march. The sense of justice is deep in every man who is fit to be called a man. Of every such man it requires a worthy share in the undertaking to uplift all races and classes in America.

V

National Neighborhood

SOME obligations are temporary, fleeting, rooted in time, others are elemental, inevitable, rooted in space. Ships within range of the *Titanic's* S. O. S. (save our souls) are by reason of nearness under supreme obligation.

Obligations grow out of the fact that we are members of the animal kingdom. Next door to my office in New York is a splendid building of the Society for the Prevention of Cruelty to Animals. Hundreds of thousands of dollars are invested, merely to have an office from which to administer the work and discharge obligations that rest on our relationship to contemporary animals.

Obligations grow still more out of our human relationships. Every human being has a claim on us. It is our privilege to undertake the betterment of every soul on the planet. Not

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to do that is to live a needlessly small life. Elemental obligations grow out of civic relations of various kinds. The city in which we live, the commonwealth in which we live, the nation in which we live, give birth to profound obligations.

To come closer still, and to a more intimate circle, there are elemental obligations in domestic relationships, those of husband and wife, parent and child, and all others who are so related to us that it is our divine privilege to care for them. He that does not do it is worse than an infidel. They are genetic obligations.

One of the elemental obligations is that growing out of neighborhood. In fact, this obligation growing out of neighborhood includes all the others. It underlies all the others, that is, gives them their possibility and their significance. We may not know anything about the suffering of an animal in the Himalayan Mountains, but when we see one suffering before our eyes, there is an obligation because of its neighborhood.

This relationship of neighborhood is everlasting. Each of the others may cease. It is not commonly believed that the animal world, below men, will survive death. We are not certain about the human relations forever and

ever. It is certain that civic relations will dissolve. Even the most sacred of them all, the domestic relation, will utterly change, for in heaven they neither marry nor are given in marriage.

The one of the great elemental relations which is everlasting, is neighborhood. You and I never will be omnipresent. God only is that,—the universal Neighbor. We shall be forever and ever somewhere, not everywhere, in some one part of space, and therefore shall be in obligation to all who are there. We shall always be near to some one and therefore under special obligation. God is everywhere. We are always in relation to him. We are always in relation to our neighbors. Those are the two elemental, eternal, inescapable relationships, to God and to other neighbors. Hence it is that Jesus names these two as the supreme obligations which include all the rest. Then, he goes on in his own large way, lifted completely out of all pettiness, to unfold this principle of neighborhood, setting it forth on an international scale.

The whole story of Israel, the messianic nation, is interwoven inextricably with that of the neighboring nations. The great dynasties of Egypt, to the westward, and the great em-

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pires succeeding one another in the Euphrates Valley on the eastward, occupy a large part of the story of the Bible because they were the neighbors of the Israelitish nation.

Jesus when he is talking with a thoughtful lawyer, takes for illustration the nearest of the national neighbors. The "Good Samaritan," illuminates for all time this eternal principle of neighborhood.

It is common to magnify one's own nation and belittle all other nations. Oh, he is only a "Dago," or a "Sheeny," or something; we are Americans! But Jesus when he wanted to hold up for everlasting admiration a fine trait of character, gratitude, took a foreigner. The one man who exhibited that, the cured leper who came back to say "Thank you," was a Samaritan. Again Jesus wanted to reveal the highest spiritual truth and he revealed it to a Samaritan. God is Spirit and they that worship Him must worship in spirit and in truth. Religion is universal. Wherever men are sincere and honest, there God is worshipped. He revealed this revolutionary sublime truth to a Samaritan.

Everybody would agree that one of the two or three greatest parables of all the wonderful parables that Jesus gave, was this of the good

fellow-countryman—oh, no, not the good Jew, but the Good Samaritan. Thus Jesus put in practice the principle of showing the greatest appreciation instead of depreciation, of the commonly despised and commonly disparaged Samaritans.

Nothing is more needed at the present juncture of events in America, than a Christ-like appreciation of all our national neighbors. Who are they? The very last words of Jesus were: "You shall be my witnesses in Jerusalem and in all Judea and Samaria, and unto the uttermost parts of the earth."

Our Jerusalem is, of course, the city where we live; our Judea, it is equally obvious, is our own country; the uttermost parts of the earth are, without question, all the continents outside of our own. But, where is our Samaria? It is that portion of our own continent which lies between our own country and another continent, namely, Spanish North America. That is our Samaria. Shall we seek to appreciate this near national neighbor in the spirit of Jesus, who says that one of the two elemental, eternal, supreme, obligations is to love with a love that takes care of them, our neighbors, though they are of a nationality that we are inclined to disparage? How much do ordinary Amer-

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icans think of Spanish-Americans? We are apt to think of them in about the way they used to think of the old Samaritans. Let us try to think of them in the way that Jesus thought of the Samaritans of his day.

In seeking to appreciate our national neighbors, note their nearness to us. Our Samaria is so near to us that when they get to quarreling down there and shoot at each other, their bullets come over the line and hit us. Our Samaria is getting nearer and nearer to us. We are throwing our arms around it. Sooner than we expected the Panama Canal is to be opened. The canal zone is American soil. Our flag floats there. Let us hope that not another square foot of our Samaria will be politically annexed but, like the old Samaria, we "must needs go through" it in getting from one part of our own country to another. Everything that is this side of the canal is within our immediate circle. It is exceedingly near to us.

Note also the greatness of our Samaria. There are nine Republics in Spanish North America, not going beyond the Panama Canal. There is also one French republic, making ten of these republics on our continent, and its adjacent islands. One of the ten, and the

nearest of these neighbors, has an area as great as the combined area of Germany, Great Britain, France and Italy. We have been inclined to think of our Samaria as insignificant. There are 15,000,000 people in Mexico, 5,000,000 in the Central American republics, 2,000,000 in Cuba and 1,000,000 in Porto Rico, with many in other sections of Spanish North America,—more than 23,000,000 souls in our Samaria! That is more than there were in the United States no longer ago than when Abraham Lincoln was born. In some of this vast territory, they are thinly scattered, but in other places they are clustered together more closely than people anywhere else on the western hemisphere, outside of cities. Seventy-five per cent of the people in Porto Rico are agriculturalists, and yet they are closer together than human beings are anywhere else in the western hemisphere except in one country. That one country is also in our Samaria. It is the Republic of El Salvador, where, though this is agricultural, too, the people are packed together, five times more closely than they are in the United States. Belgium is famous for being densely peopled, but Belgium, someone has said, is not a country, it is the manufacturing center of

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Europe. These Spanish-American thickly populated regions are not manufacturing centers, but are agricultural regions, where human beings are gathered in swarms.

Now, having thought of the nearness of our Samaria, and the greatness of our Samaria, let us look at the capabilities of our Samaritans, the Spanish North Americans. When you visit those countries you may find numerous ruins of civilization there, showing human attainments greatly superior in some respects,—not in all respects nor in the most important respects, yet in some respects—decidedly in advance of the average civilization of the United States in the twentieth century; a civilization established in those lands before the Three Wise Men went to find the cradle in Bethlehem. Such ruins are scattered at various points. I have visited some of them that are beautiful beyond words to express. What does that show? We are in the habit of saying that in the tropics you cannot expect much of the people; that it is in the temperate zones that high types of humanity are developed; that in the tropical and semi-tropical regions there is something that prevents high attainment. That is why we need to think of the history and remember that the highest develop-

ment of the human race on the western hemisphere was there, on that platform, rather than here on the platform where we stand.

If any one is inclined to say, That is too long ago to affect our estimate of the present inhabitants of Spanish North America, then look at some of those people now. Senator Elihu Root is no demagogue. He is a scholarly statesman. On one occasion, when he was Secretary of State, he said that there are two men now living on our planet who are best worth knowing because of what they have done for humanity. One of those two is President Porfirio Diaz of Mexico. Yellow journalism was inclined to disparage Diaz, but in the last few months the whole world has been convinced that he was the man who for a generation held Mexico up to a high and ever rising standard of civilization. Recent history has wonderfully justified the statement of Secretary Root.

This may be the most eminent example, but there are multitudes of men and women in Spanish America of splendid capabilities intellectually and in every way. They often put us to shame. I sat at a table with twelve or fourteen Anglo-Saxons in one of the little cities of Mexico, not long ago—people, most of whom

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have lived there for years, and who know the country well. They love the United States, and talk about it, as all people do when they are in a foreign land, longing to be at home. To change the drift for a moment I said, "Let us think of things in which Mexico is better than the United States,—actually better." I took out a note book and put down, as they named them one after another, respects—a long list of them—in which Mexico is better than our own glorious country. We might dwell upon this greatly to our advantage in striving to come into the spirit of Jesus in respect to our national neighbors.

But we must pass on to note the spiritual needs of these neighbors. Why should we take the Gospel to these brilliant people in their glorious countries? For one reason, they need that factor which more than any other one factor has made Anglo-Saxon America what it is, in contrast with Spanish America.

When our forefathers came over to Plymouth, to New Amsterdam, to Virginia, most of them had a book in their hands, sixty-six pamphlets bound together in the most wonderful literature that the world ever has seen collected. We call it the Bible. Many of them had this Book in their hearts as well as in their

hands. 'All of them, whether they had the book in their hearts or in their hands, had a great amount of it in their heads. That was true even in those parts of the country where they used the prayer book more than the Bible; for nine-tenths of the phraseology in the English prayer book is composed of scriptural phrases. Their whole intellectual life was framed on the Scriptures. Even the people who repudiated religion, thought along biblical lines, had biblical ideas, used biblical phrases. Their whole intellectual equipment came out of the Bible. More than any other one factor, that is what has made Anglo-Saxon America as good as it is. The worst tendencies among us are due to loss of biblical ideals.

The Spanish-American pioneers came without Bibles. The few that they did have were in Latin. Speaking in a general way, the Spanish-Americans did not bring Bibles. They came with swords and cut their way relentlessly to rule. 'A sword in one hand and a rosary in the other! The difference between the Anglo-Saxon civilization on this continent and the Spanish-American civilization, is due in large part to that initiative difference.

'As I intimated a moment ago, we have much to learn from them. Their courtesy often puts

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to shame our inconsiderateness. Like that Samaritan in the time of Jesus who came back to say "Thank you," our Samaritans are apt to say "Many thanks," *Muchas Gracias*. There are other things, not a few, which they have to teach us, but we have to give them the New Testament. That is the best gift we have for any neighbor.

Spanish America needs stability—stability in home and in state. It has been said that Secretary Knox on visiting Central America was treated with special courtesy in that revolutions were suspended while he was present. A man said to me in Central America a few months ago,—an American alien whose home is there—"In my thirty years in this country I have seen seventeen revolutions." An Englishman who has lived eighteen years in Central America, has repeatedly visited all the republics and knows them well, remarked incidentally "Costa Rica is a splendid, progressive country, far more stable than most of these republics; she has not had a single revolution for twelve years." Twelve whole years without a revolution! a remarkable achievement!

Spanish American instability is not more marked in national life, than it is in home life. In this land of divorces we are not in a position

to fling stones at our neighbors. In Spanish America there are multitudes of men and women who live pure and noble lives. Many homes there are models of domestic peace and stability. Conflicting marriage laws of church and state with exorbitant marriage fees account for much that is irregular in domestic establishment. But when all allowances are made and generously made, all who know the facts in the case and who care for social morality must sadly admit that the situation is indescribably bad. The deepest need in our Samaria is of the same kind that Jesus found in ancient Samaria and pointed out so unmistakably to the Samaritan woman at Jacob's well.

The hospitable mayor of a Central American city handed me the published annual report of the various departments of his municipality. The table of births gave the number of "legitimate" and "illegitimate." The latter were seventy-one out of every one hundred. In the capital of the same republic the percentage was seventy-three. As carefully noted above, these figures do not signify what the same figures would in the United States. We may believe that true marriage without legal sanction takes place much oftener in Spanish America than in

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the United States. On the other hand, the popular customs are such that even where the legal forms have been observed the common standards require less than with us, so that well-informed students believe that the official figures do not exaggerate the actual state of immorality. It is obvious that there is a perilous condition in republics where from twenty to seventy of every hundred children are brought into the common life outside the sanction of organised society. The seriousness of the situation is fearfully accentuated if—as is commonly believed in those countries—many of the representatives of the dominant church participate in the immorality.

Mr. Wm. T. Stead, founder of the English Review of Reviews, published a book a few years ago in which he said that “the morality of many of the priests in Spanish America left so much to be desired that there was a great deal of talk some years ago at the Vatican of the necessity for such an exercise of the Pope’s authority as would suspend for a time the enforced celibacy of the clergy which had produced, not chastity, but almost universal concubinage.” Just before Mr. Stead sailed for America on the Titanic, in answer to an inquiry about that statement, he wrote me, “The state-

ment concerning the priests in South America I can vouch for with my own knowledge, for it was a subject of common talk when I was in Rome in 1899, but I do not know that anything was ever officially published on the subject." Of course nothing of that kind would be officially published. As to pervasive social corruption in Spanish North America, it is doubtful if any honest man conversant with the actual situation, can be found, whatever his creed, who would not admit that the corruption is so serious that the conditions cannot be adequately described without using the word "rotten."

It is possible that the instability of mother earth in Central America, the land of earthquakes, along with other conditions of physical geography, may have had something to do with the development of social instability. That is a mere speculation. But it is perfectly certain that domestic instability in the home has much to do with domestic instability in the state. The center of social equilibrium is the home. When that is shaky all society totters.

In Central America I talked with a trusted Scotchman so trustworthy that English capitalists had entrusted him with their capital for years in India, where he managed great enter-

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prises. Later he was in South America in charge of an English railroad enterprise there. When I met him he was in Spanish North America, having been at the head of great English business undertakings in two different republics on this side of our Panama canal. He had had large, intimate experience in Spanish America, both North and South, and in old heathen India. When I said to him, Is there any need of the kind of work that one of these home missionary societies would do if it came into Central America? this trusted Scotch business man said, "The need is greater here than anywhere else on earth."

The spiritual needs, then, of our nearest national neighbors are profoundly serious. The next question is whether they will welcome neighborly help from us. At times and among some there is great fear of us. Others long for such close political connection as may insure at least commercial stability. Secretary Knox has assured the Central Americans that the United States does not want another inch of their territory. It would be unspeakably deplorable for us to have on our hands any part of the region between the Rio Grande and the Canal Zone.

- All that aside, there is an ample welcome

for us in the discharge of neighborhood obligation.

President Barrios, of the Republic of Guatemala, came to New York City years ago looking for Protestant missionaries. Providentially he was directed to the Presbyterian Board. He knew that the religion which is founded on the Bible is essential to a strong, democratic government, so he came here to find men who would bring it. That action is typical of the spirit of many patriotic leaders.

I have intimated that the fundamental evil in our Samaria is the same that Jesus met in old Samaria. In a little chapel in Porto Rico, I talked with one of the leading citizens of the town, a gray haired man. He said to me, "I used to like to come here and hear your missionary preach, but after a while the message went down deeper than before into my heart, and I decided to follow Jesus Christ and become a Christian myself." He said, "My son and daughter, my son 26 years old and my daughter 24, were here in the chapel and their mother. She gave her heart to Christ when I did mine." Then, I wish you could have seen the smile on that old man's face, as he said, "Within half an hour after we became disciples of Christ, we arranged to be

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married." The son and daughter were the best man and woman at the marriage of their parents!

They receive the gospel when we bring it, and it goes to the root of the trouble in Spanish America, and uproots it. It brings healing to our Samaria, as Christ coming to the old Samaria brought healing there.

A dozen years ago there were no Evangelical Christians in Cuba and Porto Rico, and to-day there are twenty thousand. In the Roman Catholic Episcopal palace, in one of the capitals of Spanish North America, the Roman Catholic bishop said to me, a Baptist missionary, "You are welcome here and you are needed. For four hundred years Spain sent priests over here who were not wanted in Spain. Such men never could Christianize any land." Remember, I am quoting the words of the bishop to me. "The consequence is, this country was never Christianized and there is room for all of us here. You are doing the country good and are stimulating our Church to do better work."

This noble utterance is a fitting introduction to the final chapter of our study, that on co-operation of the Christianizing forces.

VI

Coöperative Action

WE have seen that great genetic forces are operating to develop the kingdom of God in America. We come now to the supreme necessity in the case.

The Kingdom of God is not a physical mechanism but a spiritual organism. Its essentials are a Spirit, a Principle, a Process, a Law, a Consummation, a Substance and a Method.

The Spirit is the spirit of Jesus. The Principle is the principle of service. The Process is the process of growth. The Law is the law of justice. The Consummation is discriminating love. The Substance is personal fellowship and the Method is the method of co-operation.

Of these seven aspects of the Kingdom of Heaven on Earth the first is most essential. The Kingdom of Heaven on Earth never has

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existed, it never can exist, except to the extent that the Spirit of Jesus prevails. That is the essential strength of the leaders of the Kingdom everywhere, before Christ as well as since—for “our fathers did all drink the same spiritual drink, for they drank of a spiritual rock that followed them and the rock was Christ.” Where the Spirit of Jesus prevails the principle of service rules inevitably. The process of growth is the process of life which the Master so carefully expounded in his parables and which is now accepted as the great law of life under the name of evolution. Justice is fundamental, as love is supreme. In the present study we confine attention simply to the Method of the Kingdom of Heaven on Earth not undertaking to discuss the more important elements of that Kingdom, the Spirit, the principle, the process, the law, the consummation and the substance of the Kingdom.

THE TRUE METHOD OF THE KINGDOM OF HEAVEN ON EARTH IS COÖPERATION. The chief methods proposed in opposition to the true method are anarchy and monarchy. Anarchy is only an ideal. As a matter of fact it is an impossibility. Those who propose it, like the political anarchists, the Plymouth

Brethren and other small sects of ecclesiastical anarchists, come nowhere near their ideal in practice. Their existence as a force in the world is accurately measured by the degree of their departure from anarchy, that is, by the amount of coöperation which they practise.

Monarchism, however, cannot be dismissed so easily. It has been the prevailing practice of the human race. Under various names and in a thousand degrees of greater or less completeness it is in vogue. Absolute monarchy, so-called, may not exist anywhere on earth now except possibly in Siam and Afghanistan. In the form of oligarchies it rules almost everywhere, not only in Romanism but in most of the other great sects of the church, not only in Russia but in the United States. A part of the people are determined to rule the rest. What a time "the better half" of the English people and of the American people is having to get on a basis of coöperation with the worse half instead of staying in political subjection to the worse half!

Competition is a passing form of monarchism. It is the strenuous endeavor to rule. The competition may be mainly brutal or mainly artful; the principle is the same. It rests on the survival of the savage. It is weighed in

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the balance and found wanting. Competition, seeing the handwriting on the wall, is now seeking a sort of apotheosis in the cult of the superman.

One method of efficiency which is often put in contrast with competition is in reality the consummation of competition,—combination. The most subtle form of monarchism at present, now that the older forms are vanishing, is the craving for consolidation. In the business world consolidation is the famous method now-a-days and is accentuated by many attempts to make it infamous. In the church consolidation is the glowing ideal of a multitude of noble brethren who long for ecclesiastical solidarity. In the state it is the glowing ideal of a swelling host of heroic souls who long for politico-industrial socialism. Consolidation is the fascinating goal before the eager vision of the present moment. But at its heart lurks the world-old method of efficiency—**COMPULSION**. Hence it is that we need to study as never before the Method of the Kingdom of Heaven on Earth,—**COÖPERATION**.

It should be fully acknowledged, that the method of compulsion has tremendous efficiencies. If the compellers could always be perfect and the compelled could be com-

pletely compelled, that method would have matchless advantages. The single disadvantage would be the abolition of freedom. About that point, freedom of the will, past generations bothered themselves a great deal. We are fond of calling it a dead issue. There are indications, however, that it is only a case of metempsychosis. On this old question of freedom of the will it is hardly possible for the most up-to-date man to sit on the fence. Modern materialism is down on the same side of the fence with ancient supralapsarianism. Strangely enough, Ernest Haeckel and Jonathan Edwards lean the same way.

Our theme brings us dangerously near another eternal issue which is parading under a new name, Monism—a name so portentous that, like the name of the Deity, one is tempted in pronouncing it to prolong the sound of the o.

Evidently our theme is on the margin of deep seas. Even if the waves are too tempting for us to quite stay out, we must not plunge in beyond our depth. The beach has a long slope. We can wade around safely keeping our feet all the time on the ground. But while we only play in the shallows, we may get some whiffs of ozone from the boundless ocean. A

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little briny mist in our eyes might strengthen them.

We can avoid all perils of being unduly speculative or discourteously original, if we keep as well as we can to the inductive way. We get the widest platform on which to study Coöperation as the Method of the Kingdom of Heaven on Earth when we observe that coöperation is the method of efficiency in *all* God's kingdoms.

Coöperation is the method of efficiency in the MINERAL KINGDOM. That kingdom is controlled by neither anarchy nor monarchy. Of course not by anarchy! the physical universe is not a chaos but a cosmos. How about monarchy in the mineral kingdom? There has been a tremendous drift of thought for a generation or two in the direction of monism. Though not so many have been able to conceive matter and mind both as one, it has been assumed by almost everybody that each one of those two is by itself a unit. It is a fascinating conception. It is almost one of the pieties of thought. With many it is, indeed, a fetish, one of the absolutes. All matter is essentially one. In spite of the overwhelming drift of thought assuming unity, the examination of the facts in the case has gone on dis-

covering more and more plurality. The textbook on chemistry which men still in the prime of life used in college enumerated 63 chemical elements. All matter was constructed by combinations of these few. Has the progress of science diminished the number? On the contrary it has increased them. Eighty-one is the smallest number named by any chemist now; 83 are commonly listed. In addition to those which are clearly above the horizon, others are dawning. Dr. Alexander Smith, head of the department of chemistry in Columbia University, writes me as follows: "In addition to the above, it is found that uranium, radium and thorium decompose, giving additional elements. The number of such elements as given by Soddy in his recent book, 1911, is about 30. Whether the products of these three different parent elements are all different or include duplicates is not yet known."

Evidently the farther we go in the study of matter the more its ultimate constitution appears in the plural number instead of the singular. The material universe is composite. There are some two hundred and fifty thousand kinds of matter. They are all composed by the coöperation of four or five scores of elements. The speculative hypothesis that the

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elemental atoms are but varying systems of electrons has the fascination which all monistic speculations possess. How dazzling the thought that everything is electricity! It is the more dazzling because no one pretends to know what electricity really is. But scientific imagination—allowing for a moment that the most speculative imagination may be called scientific—when given unlimited liberty conceives electrons as only the negative pole of the atoms. What is the positive pole?

Coming back from the realm of near-metaphysics, from the aeroplane flights of physics, to solid ground, the surest thing about the Mineral Kingdom is that all its marvels and splendors are produced by coöperation of elements. They mix and mingle in no end of combinations. But the ultimate particles are forever separate, discrete, individual. The particles of a single substance even are only united, they are not a unit. They stand out and apart, each one by itself, presenting a common front to the world because they move together as one harmonious whole. The particles of solid gold are so far apart that a substance as compact as mercury can work its way in between the particles of gold and without crowding them apart in the slightest degree

or expanding the mass, yet add substantially to its weight.

The ultimate materials of which any substance is composed are infinitesimal galaxies of molecules and the molecules themselves are atomic solar systems. They swing along through space together under common laws, in one kingdom. The vast energies operating throughout the physical universe are closely, intimately, coöperant, making it indeed a universe. This is the Method of Efficiency in the Mineral Kingdom of God.

Passing to the next realm of God, where life begins, Coöperation is the Method of Efficiency in the VEGETABLE KINGDOM. No plant liveth unto itself. Every plant is in genetic relation with a whole series. It is in the momentous position of being both offspring and progenitor. It has a distinct, individual life. There may be no other plant in the world exactly like it in every particular. Yet it epitomizes the type and reacts on the type of its whole kind. It embodies the destiny of its whole race.

Speculation, sometimes, has postulated a "vital principle," as if there were one entity in all living things. Science discards that idea. It knows no life except in lives. But the lives

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are interdependent. Not only is the coöperation lineal, with no genesis except biogenesis, it is also lateral, widely lateral. It even reaches from one kingdom of life into another. Vast multitudes in the Vegetable Kingdom are absolutely dependent on members of the Animal Kingdom for the most vital processes. Fertilization itself takes place in many plants only through the coöperation of animal lives. Red clover, with all that it means for kine and so for human babies, survives from one generation to another only through the ministration of bumblebees.

This vital interrelationship of lives in two kingdoms is not exceptional, it is typical. It has often seemed to me that this coöperation of our humble friends *Bombus* and *Trifolium* is the great emblem of the universe. If you were to devise a coat of arms for the chariots of the Kingdom of Heaven on Earth, what could be more appropriate than a honey-bee couchant on a head of white clover?

Coming back from this glance at Coöperation between kingdoms international coöperation so to speak, the Method of Coöperation in the Vegetable Kingdom by itself shows triumphant tendencies. Some plants put forth their blossoms singly, separately. Others combine

them in clusters, pool the issues of life, form a trade union of petals so as to exert by their united bloom a more commanding influence with the essential animal world. Early botanists called them compound flowers. They have given name to a whole order of plants, now called the Compositae. It is significant that this order of coöperatives is conquering the earth as no other order is doing. "Compositae: the largest natural order of plants, including over 750 genera and 10,000 species, distributed all over the globe wherever vegetation is found and divided equally between the old world and the new." That is a scientific record of the world-winning Efficiency of Coöperation as God's Method in the Vegetable Kingdom.

As we ascend the scale of being, we find the Method of Coöperation efficient, not only, as below, in giving mass, variety, continuity and power of survival, but also in higher ranges of activity, evolving complicated, sensitive, sympathetic nerve-centers where intellectual and moral qualities have their seat. In the ANIMAL KINGDOM the highest intelligence is developed by coöperation. That is true all the way from bees to elephants. The insect which surrenders its individual life utterly to the aims

of the swarm creates all the honey of the world. The huge beast which, in spite of its apparent clumsiness, can do work with almost human efficiency, has developed its wonderful intelligence not by solitary existence but by roaming in herds. It is the difference in coöperative faculty which makes the whole genus of dogs both domestic and wild so much nobler than that of cats.

“Now this is the law of the jungle—as old and
as true as the sky;
And the wolf that shall keep it may prosper,
but the wolf that shall break it must die.
As the creeper that girdles the tree-trunk the
Law runneth forward and back—
For the strength of the Pack is the wolf, and
the strength of the wolf is the Pack.”

The chief mark of progress in the human race is that it is learning this old law better and better. Savages can live the simple life together only in tribes of a few hundred souls, even that little group readily going to pieces. Civilized men can live together in one infinitely complex but closely coöperative government a hundred million strong. Here is the table which has been worked out by careful students of the whole human family, showing in four

stages of human advancement with ten sub-stages the average number of people in 248 races of men who have learned to live together cooperatively.

Savages :

Lower, average of 8 races.....	40
Middle, average of 6 races.....	150
Higher, average of 33 races....	360

Barbarians :

Lower, average of 30 races....	6,500
Middle, average of 35 races....	228,000
Higher, average of 61 races....	442,000

Civilized :

Lower, average of 23 races....	4,200,000
Middle, average of 8 races.....	5,500,000
Higher, average of 30 races....	24,000,000

Cultured :

Lower, average of 14 races....	30,000,000
Middle, average of — races....	
Higher, average of — races....	

The last two steps in the giant stairway from animal to heavenly human society are not yet built. But the first ten are as solidly laid in hard facts as any scientific induction in the realm of anthropology can be. The scale

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of human being is marked by the degree of Coöperation attained.

Having obtained this widest inductive basis as to the method of efficiency in God's other kingdoms we are prepared to study the matter in hand more closely and to see without surprise that Coöperation is the method of efficiency in the SPIRITUAL KINGDOM.

If we plunge into the midst of the spiritual history of humanity at the point where it receives its greatest tributary—a tributary greater than all the preceding stream itself as the tributary river from the far heights of the northern Rockies is mightier than even the Father of Waters—we may gain at that point the best conception of the spiritual kingdom. What did Jesus Christ himself mean by the key-words of his ministry, Kingdom of Heaven?

On the one hand he did not mean anarchism. The word "Kingdom" was the only available word in the vocabulary of the people then to indicate social organization on a large scale. He used it in radically new senses, to be sure. But it could not be used in any sense without meaning at least organized coöperation. He dwelt mainly on the important elements of the Kingdom which we are not studying at this

hour. He did not go into questions of the method of the Kingdom. He left that for us to work out in view of the essential spirit, principle, process, law, consummation and substance of the Kingdoms of God open to our study and in view of the spiritual evolution of humanity. It is a part of the many things which he expressly left to the developing power of his Spirit in the world. But his teaching about the Kingdom involves as an irreducible minimum Coöperation.

The spirit of Jesus means coöperation even to the extent of coöperation between the infinite God and human flesh. The principle of service as he unfolded and exemplified it means coöperation at all cost and with all men, even the most unattractive. The process of growth which so many of his parables of the Kingdom centrally set forth is a coöperative process between earth and air, rain and sunshine, at heart between a multitude of vital cells which are linked together as the very form and fact of growth. The law of justice means fairness in all the relations of one with another. Love the consummation of the Kingdom, is by its inherent nature, coöperative. The substance of the Kingdom, personal fellowship, is the very soul of coöperation. The great essentials of

the Kingdom of Heaven on Earth, therefore, involve Coöperation as their indispensable method.

On the other hand the method of the Kingdom unfolded by Jesus is not compulsion. It is the Kingdom of God. The authority is His. The Infinite is of necessity supreme. The Kingdom ideally is the perfect sway of the unlimited good, the good God. The sovereignty is far too complete to be delegated. It is absolute and unshared. As between finite beings there is no vestige of it. The assumption by men of the place of God in his Kingdom is the depth of absurdity. In a thousand degrees and forms that assumption is common. If it were not the most serious and primal sin of the universe, it would be the most ridiculous thing in the universe. Subjects mistaking themselves for the sovereign! That is the great insanity.

As between man and man nothing more than coöperation is ultimately possible. Even as between man and God Jesus came to establish the method of coöperation. This is the core of the Gospel. In Jesus of Nazareth the infinite and absolute has become our comrade, has entered into intimate fellowship with us.

If we turn from the history of revelation to

the revelation of history we see the same thing. Without any question the nucleus of all the spiritual development of the human race is the family. There has been born not only the life of the body, but also the life of the spirit of humanity. Everything humane has been generated there. Cold-blooded animals spawn in myriads and abandon their offspring. It is the prolongation of the care of offspring which not only marks but generates the sympathetic feelings which eventuate in the highest forms of spiritual tenderness. The expansion of family feeling into widening circles becomes at last cosmopolitan altruism. All spiritual outreach is rooted back through nation, tribe, clan and gens in the family. The patriarch is the "father of the faithful." In some branches of race development it is the matriarch instead of the patriarch who is recognized as the head. But in all cases it is in fact both. The root of everything vital is not singular but plural. It is a pair. The foundation of society is dual. Two coöperate not only in making life but in making life worth while. The story of all that is best in the world is a love story. It is essentially that all the way from the simplest unicellular forms of life, which either divide or commingle or both, in

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order to develop, on through the multicellular forms which are vast colonies of coöperating cells, on and on until "God so loved the world." There is a subject and an object. The uplift is always through coöperation. The highest spiritual attainment is never in singularity. In fact no spiritual activity can come into being except through plurality. The spirit of man as such does not function except coöperatively.

This elemental force of spiritual history is its chief factor on every page of that history. The typical organization of that force is the church. All other organizations of men, whatever their object, promote the activity of the spirit. The church, instead of doing this incidentally, exists for the purpose of doing this. This is its reason for being. In the church, therefore, the method of coöperation must be peculiarly aware of itself. So it is in one form and another. It is a fellowship, a brotherhood. There is no question about that in the local groups of believers. But when you go beyond that to the relationship of the local churches to one another you pass into a realm of great uncertainty even in this twentieth century of Christian history. The uncertainty pertains to

both interdenominational relationships and to the internal relationships of denominations.

The atmosphere of thought about interdenominational relationship is filled with mist. Collisions are frequent in spite of fog-horns which rend the air. Some denominations spend a large part of their energy blowing about it.

Where the clouds are not sufficiently condensed for thunder and lightning or any kind of storm, there is yet the pervasive, chilling mist—so thick in some places that you have to swallow as you advance, so thin in other places that you seem to see distinct objects through it. But they loom. Everywhere haze, haze—sometimes wide expanse of haze—with every now and then wonderful mirage. In short, on the subject of interdenominational relationship, the one reliable forecast is “cloudy and windy.”

In all the wide welter, but two ideas have been sufficiently distinct to be taken as ideals, the idea of CONSOLIDATION and the idea of Segregation. Take the idea of a single, universal, solidly organized Church, with everybody in it. As an abstract idea that is easily grasped. As an ideal it is fascinating beyond the power of words to depict. It glows and

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gleams and glitters. None but the stone-blind can fail to look upon it with charmed interest. Not only with bishops, archbishops, cardinals and popes is it the *Deus ex machina*, but equally with sectarians of every other title. The thought of one great, all inclusive church organization with uniform symbols of faith, organs of devotion, discipline of life and goal of ambition, is the ideal, not only of multitudes in the several great historic bodies of Christians, but also of the majority in many of the smaller, newer and, as it seems to us, most flighty groups. They have glowing expectation, born of consuming zeal, that their own communion is to become universal. For that end they live. For that they think, even, that they are willing to die. There is a great longing for consolidation.

The other ideal, that of SEGREGATION, is also clear cut. A church of Christ is a local group of agreeing Christians. That is the only body with legislative, judicial or executive functions. Let its relations with other such groups be purely sentimental and in no way organic. That was the earlier view of Isaac Backus and the majority of New England Baptist churches which refused to go into any such ecclesiastical machine as an association.

There are scores of churches in the Southwest claiming to believe in missions which regard missionary *societies* as utterly wrong. When it comes to interdenominational relationship segregation is the ideal tenaciously held by vast multitudes of Christians of all names in this country. It is, indeed, the ruling idea between denominations.

As a matter of fact, neither of these ideals is consistently held or practised by any considerable number of people. The so-called "Gospel Mission" churches which repudiate boards of joint administration as the work of the devil, in trying to do mission work together have committees or some kind of designated groups of people to look after the work. There is no possibility of doing anything beyond the reach of one's own presence without some kind of coöperative understanding. Difference of vocabulary in describing it does not overcome the necessity or change the reality.

On the other hand the bodies which cherish the idea of consolidation most insistently are frequently the ones who segregate themselves most exclusively from their brethren of other denominations. Even within their own denomination their solidarity is more theoretical than actual. A minister in one of the denom-

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inations which dotes most on solidarity, when asked if they did not have within the one Church so-called, three sections virtually as distinct as sects outside, replied, "Not three but nine."

Not only are both of the opposite ideas modified out of all semblance of consistency in practice, but both also are held mainly by the same people. The staunchest advocates of independency are the most enthusiastic believers that everything will be swallowed up in independency. On the other side the strongest advocates of all-inclusive unity are the most exclusive in practice.

So here we are, away down into the twentieth century, with but two well defined, widely held ideas of the church universal, neither of them practised by anybody, neither of them, in fact, practicable. Is it not time for a new ideal? Is it not time to frankly discard both the old, tenderly cherished but forever unworkable ideals and openly to put in their place an entirely different conception from either of these?

That it is time is proved by the fact that the churches are groping after the new ideal, are engaged in seventy-seven "movements," more or less, feeling along new lines. The time is

ripe for sharp definition of the new ideal, for getting it into simple shape where everyone can see it and lay hold of it and be certain that he is no longer under the spell either of solidarity or of segregation. The new ideal is not a compromise between the old ideals, though it is a golden mean. As a conception it has as great simplicity as either of the old conceptions. As a working ideal it is beset with endless difficulties, but so were the old ideals. They, in fact, were nullified by their difficulties. The new ideal merely puts into clear expression what has been the actual working principle under the old nominal ideas.

The word which sets forth the new ideal better than any other single word is coming into use instinctively more and more. It is the word COÖPERATION. All God's people are to *work* together—are to work *together*.

All cannot sing together—some want oratorios while others want jingles. All cannot think together—some demand logic while others demand imagination. All cannot politicize together—some require a rigid church mechanism, while others require measureless flexibility. Ritual forms, creedal forms, ecclesiastical forms, never can be uniforms for all. God is too great, his galaxies are too

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vast. We can not formulate him at once. But we can perform his work in our world. "He that doeth good is of God." That is the last word on the last page of the last apostle. The consummation of godliness is doing good. In the conception of John, the beloved, the whole story condenses into that. When we come to this ultimate experience, this result of last analysis, this elemental simplicity, this final reality, we are all together. We do not have to get together, we are together. Our hearts are one on that. In other matters there are many rival forms and lines. But when the wireless S. O. S. pulsates through the air all put the helm down hard for concentration, unity of effort.

The end of church life is not church life, but human life, the life of God in man, "the human life of God." Our chief desire, our very foremost petition, is that the will of God may be *done* on earth as it is in heaven. Doing Christ's work together is not only along the line of highest obligation, it is also along the line of least resistance. We have not a tithe of the difficulty in doing practical work with our fellow disciples that we have in theorizing with them. Work is elemental and simple. People who could not use the same ritual with

any degree of satisfaction and who could not honestly recite the same creed, can do practical work together without hesitation and without compromise. In many lines of service Jews and Roman Catholics gladly work with Protestants. The whole experience of men in the necessities of daily life, in manufactory, trade and transportation, trains them in doing things together regardless of differences. It comes about therefore happily that work together, coöperation, is the *easiest* as well as the most important margin of contact with our fellow Christians.

Doing the will of God, is the only all-important thing. If that be accomplished other things are of too little consequence to matter much. But if you thought differently and set great store by ecclesiastical formularies of one kind and another to which all men should be brought, you would expect the best success in that by first getting them to work together. Coöperation is the strategic point in the interest of unity at all points. Those who try to get men to agree first on a creed, a ritual or any question of ecclesiastical order are beginning at the wrong end of the problem. They are putting the cart before the horse. It is sound psychology as well as sound Christianity

to learn by doing. If men will do the will, they shall know the doctrine. It is foolish as well as futile to talk much about church union and at the same time stand off from one's brethren in practical endeavor. The habit of doing that, is common and is nothing less than ridiculous. On the other hand I have noticed bodies of Christians who make no pretense of wanting church union, so called, and who yet are generally found doing their part in practical united work.

From every point of view coöperation is the key to interdenominational relationship. It is the new ideal which is driving both of the old, mutually conflicting ideals off the platform. The principle of Coöperation is now gathering headway rapidly. The last ten years have seen its practice augmented more than the previous hundred years, perhaps thousand years, and in manifold ways. The last twelve months have witnessed more than one tremendous accession to the momentum of interdenominational coöperation. One of the recent accelerations has been with much rattling of broadsides and firing of guns. Such things are of enormous value with average humanity.

Another increase of coöperation which is more fundamental and far-reaching, has been

without blare of trumpets. The plans for it were laid out before the Men and Religion Movement was mentioned. The Home Missions Council composed of the administrators of Home Missions of nearly all the great evangelical denominations has entered upon a thorough-going, united study of conditions. This epoch-marking step in coöperation meets the approval of bodies which have no penchant for consolidation.

The Northern Baptist Convention in 1912 adopted the following expression of opinion: "The most important and hopeful movement ever undertaken for the Christianizing of America seems to be the coöperative study the exact religious condition and needs of our western states which was inaugurated by the series of interdenominational conferences held last autumn, which is being continued by the careful and scientific survey now in progress."

One of the most significant steps in the kingdom of heaven on earth, is this determination of the great Home Mission Societies to face their task together. The task is the Christianization of a continent. Heretofore each body has gone at it almost regardless of what the others attempted to do. When that method involved no hostility, even when it

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involved, as it commonly did at heart, sincere appreciation of what the others were doing, it yet lacked all power of concerted action—that power which makes the composite order of plants the most world-possessing order, that power which makes the insects which work in swarms the most productive insects, that power which makes the animals which hunt in packs the most sagacious animals, that power which makes the tribesmen who learn to back each other up the most numerous and wide-ruling, that power which makes two organized as a conquering team able to put ten thousand separates to flight. Heroic work, devoted work, effective work, magnificent work has been done by Home Mission forces acting with little regard to each other, except sentimental esteem. But at its very best, that way of working was devoid of the efficiency which makes a small squad of coöperating men able to outmaneuver a vast mob of merely sympathetic individuals.

I heard a characteristically clear, inescapable expression of this principle made by a representative of one of the great denominations which always has put the greatest emphasis on independency, the distinguished President of the Southern Baptist Theological Seminary.

These are President Mullin's words: "Freedom expresses itself in two ways among others, first, in the disposition to stand alone, and, second, in the disposition to coöperate. Many seem to think that the only legitimate expression of freedom is in the attitude of antagonism to other people, as if protest and refutation were the only functions of the free man. On the contrary, it is a more fundamental and higher expression of freedom to coöperate with others. Individualism is not dependent upon isolation in order to its full expression. It is, however, dependent upon integration with other persons in order to its complete expression. The individual is incomplete in himself. It is only in the social organism that he finds his completion. Baptist independence, therefore, and Baptist freedom never attain to maturity until they attain it in coöperation with the brethren in the common ends and aims of the Kingdom."

The day of segregation within denominations is passed, between denominations it is passing. The day of consolidation has not come, even within denominations,—witness Northern and Southern Methodists, Baptists and Presbyterians. Between denominations the day of consolidation is not in sight. But

the day of coöperation is here. The sun is up. It behooves us all to be up and doing. The Kingdom of Heaven on Earth can come and come swiftly, if we learn to use its method, coöperation.

It is the only method of modern alertness. It is the only method of wide-reaching and permanent efficiency. In a word it is the only method of sanity. The Superintendent of an asylum for the insane was asked, "Are you not sometimes afraid for your life here? How easily these hundreds of people might rise up and overwhelm you and the few attendants." "Oh, no," he replied. "There is no danger of that whatever. Insane people never coöperate."

The Method of the Kingdom of Heaven on Earth is Coöperation. Have we proved it? It does not matter whether we have proved it or not. It is too obvious and eternal to need much proof. It simply needs to be dwelt upon, taken in and worked out. Our task is not to prove it but to do it. In some directions that means reconstruction.

We have confined our attention to the Kingdom of Heaven on Earth, as well wo may for the most part. Yet it would not be natural to leave the subject finally without any mention

of the heaven above from which the Kingdom on Earth gets its name. As I was writing this page, I heard a whirring in the air and lifting my eyes to the waters of Lake Michigan and the sky above, I beheld a great biplane sailing through the air. It flew on between the blue above and the blue below, wheeled about, wheeled again and again, and rising higher and yet higher above the tallest roofs of the giant city by the lake, crossed my astonished horizon five times, then sailed away southward till its huge wings appeared to be no more than the pinions of a swallow. And so it vanished in the heavens. When a human being in a machine heavier than air can do that the most earthbound of us may be forgiven for a gyration or two above *terra firma*.

We have looked into the Mineral Kingdom, the Vegetable Kingdom, the Animal Kingdom, the Human Kingdom, the Spiritual Kingdom on earth. The Kingdom of Heaven is the Kingdom of God. What is the method of the plural and the singular there? "Let us make man in our own image, after our likeness." "Behold, the man is become as one of us." "The grace of the Lord Jesus Christ and the love of God and the communion of the Holy

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Spirit be with you all!" These ancient phrases in a concrete way reflect the first and last pages of almost universal human thought. Duality is the lowest term to which the common consciousness of mankind has been able to reduce its conception of the pluralities of the cosmos. It is a universe, but a plural universe. Does any one ever think of matter and spirit as being one and the same thing, except by a mental *tour de force*? We get that idea only by speculating ourselves into it. We can hold it only by main strength.

Yet our hearts insist on unity. "The Lord our God is one Lord." Every tendency of modern thought sweeps in that direction. The greatest prayer ever uttered brings men with God into the supreme unity. "That they may all be one, even as thou, Father, art in me and I in thee, that they also may be in us." That prayer throws light both Godward and manward. It leaves no place anywhere for segregation. At the same time it assumes the very opposite of consolidation. The Nazarene petitioner and the infinite God and the included believers are surely plural. Their unity in its highest ideal is that of absolutely perfect and complete coöperation.

Shall we take one more swing into the blue?

How would it feel to be in heaven? What is heaven like? One of the best guesses is that it feels like music. Is it that we really expect brass bands, or pianos or even harps with frames of gold? That cannot be what we mean. Is not this what we mean—music is the finest emblem we have of coöperant forces. Segregated noises are the perdition of the nerves. Consolidated noises are the roar of the city which threatens our life more than Daniel's was threatened by the disconcerting roar of all the lions together. Music is simply sounds transformed and transfigured by coöperation. The forces which segregated or consolidated are too much for us, when they are marshalled and played together, each working with all and all with each, become music,—heaven.

“ Love took up the harp of life and smote on all
the cords with might;
Smote the cord of self, that, trembling, pass'd
in music out of sight.”

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